Lutheran Herald

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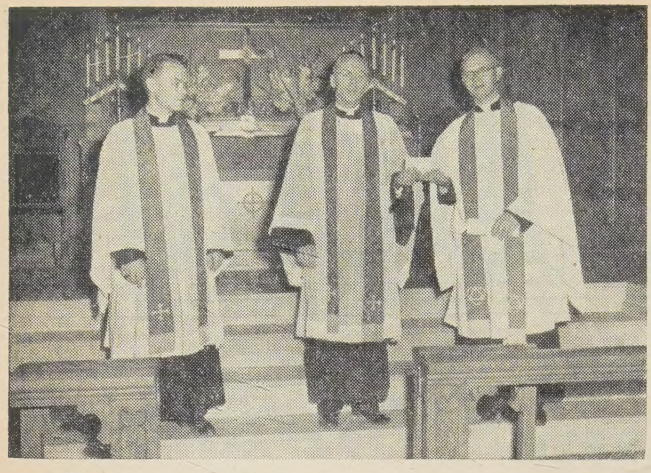
# NAZARETH

Religious News Service Photo

is is a general view of Nazareth, a town in Lower Galilee, as it appears today. It was here that Mary and Joseph lived more than 000 years ago, and where Jesus spent His youth. In Nazareth Christ received His religious training from His home and synagogue uke 4:16). He left Nazareth to be baptized (Mark 1:9) and returned to it after the temptation (Matt. 4:12). Because of the violent actions of the people of the town, Jesus later left Nazareth and went to Capernaum (Matt. 4:13). After this departure there is no cord that He ever revisited Nazareth (Mark 6:11).

OLUME XXXVIII MINNEAPOLIS, MINN., JANUARY 19, 1954 NUMBER 3

# New Church at Austin, Minnesota



Early this fall a new congregation was born with the organization of Our Savior's Lutheran Church at Austin, Minn. The president of the Southern Minnesota District, Dr. E. C. Reinertson, conducted the organization service, which began at the "mothering church," St. Olaf Lutheran in downtown Austin. Shown above are, left to right: Pastor David Helgen, assistant pastor of St. Olaf Lutheran; Pastor A. L. Swenson, senior pastor; and Pastor Glennys Knutson, pastor of the new Our Savior's. Pastor Swenson presented letters of transfer to Pastor Knutson, transferring 360 members to the new congregation.

Following the service of transfer, the new congregation m the Sterling Theater for their service of organization. Afte sermon by Dr. Reinertson, Pastor Knutson presented 510 members to Dr. P. S. Dybvig, executive director of Home Mis who installed them as charter members of the new congreg Above, left to right, are Dr. Dybvig, Pastor Knutson, Dr. Reine and Pastor Swenson.

After this service the congregation marched in procession from the Sterling Theater to the site of the new church. Worship services have been held in the Sterling Theater regularly since March 29, 1953, with over 400 in attendance at the first service. Vacation Bible school had an average daily attendance of 103; Sunday school enrollment in the early fall was 210, with classes being held in an old farmhouse owned by the congregation.

At the site of the new church, which was a gift from the St. C congregation, Dr. Reinertson conducted the groundbreaking c monies, assisted by Dr. Dybvig, Pastor Swenson, Pastor Knut Mr. R. I. Meland, vice president of the St. Olaf congregation, Mr. A. H. Haakenson, president of Our Savior's. It is expec that the first unit will be completed by April 1 of this year. La in the fall the entire congregation were the guests of the St. C WMF. At this time Pastor T. Arnold Thompsen, assistant direc of Home Missions, presented the mobilization program, includ the budget of the congregation for 1954. A budget of appr mately $400 per Sunday was adopted, but this has already be over-subscribed.

UME XXXVIII . . . NUMBER 3
nneapolis, Minn., Jan. 19, 1954

Lutheran Herald

# oncerning the Book Luther Now"

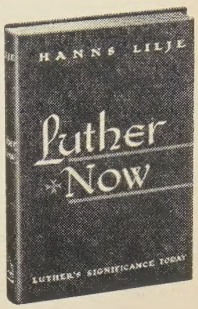
Mrs. Casper Brenden

is article and a fence have been unborn projects long ough. As I look out the window, the fence is finally aring completion. I watch my husband measure, cut, v, and fit the boards in their symmetrical and unusual sign; it causes wonder, will I be able to fit the ideas this writing together in order to achieve a completed sign that has eluded and tormented me for many month?

Ever since it was our privilege to hear Bishop Hanns lje speak this past summer, ever since I have read s book *Luther Now,* I have wanted to do something out it. I have wanted to tell people, especially Lu- erans. It is true that most of the clergy in our Church ll include (and read) in their libraries this little een-covered book which contains a treatment of sub- t matter not entirely unknown to any of us. This ok about the world's most venerable and sainted erman and written by one of his own countrymen ay not find its way into too many homes. The chief ason—most of us are so busy that one more small ok may be so easily overlooked. I sincerely hope this fort will produce a clearer understanding concerning e significance of Luther's actions upon our lives and our faith. If not, then may your curiosity become so eat that you will read *Luther Now* by Hanns Lilje.

he book itself was originally written in the German nguage and at a time when the author was momen- rily faced with imminent death at the hands of the estapo. As in the case of all previous defenders and artyrs of the faith, Bishop Lilje was not concerned ith thought of mortal life so much as he felt the sponsibility of re-examination of e why, the wherefore, and the how preserving and strengthening the undation stones of Lutheranism. olden nuggets — these principles at Luther found after the sand of perstitious thought and clouded

Bishop Lilje




formalism had been washed away in the pan of his mining.

Hanns Lilje—a man in the cell of a Gestapo prison. Twelve of his companions in the faith met their death there, and yet by the grace of God and with the resources of his knowledge, Lilje received strength to write a book which in all probability would never be seen in the light of a free world. All Lutherans, even all people (whether they know it or not) owe a debt of gratitude to this kindly Bishop and especially do Americans owe a second debt to the translator, Carl J. Schindler, who tells us, "It introduces us to certain aspects of the Reformation which we ordinarily overlook because our political, social, and intellectual heritage has been different. We know little of the 'anguish of existence' or the feeling that the 'age of the Church' is over, because we have never known a state church. . . . It is an informative book; perchance it might even be a prophetic book."

The study is definitely from a German point of view. Yet the man who wrote it has such a wide knowledge of human affairs that every Lutheran can benefit by reading it. Hanns Lilje's chief concern is the fact that no one (including his own nation) knows Luther very well. Over a quarter of a century I have pondered this fact myself. It is to be hoped in this age when men must be for or against God, that more and more Christians will ponder, review, and study about the forces

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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which produced the Reformation; and then to know Luther, whom God had chosen as a man of destiny. The film "Martin Luther" is a step in the right direction. *Luther Now* and *The Valley of the Shadow* are living examples of the efforts being made to recognize the force which has left its influence on the social, political, and religious thinking of the past four hundred years.

John Wesley and Thomas Carlyle knew him and respected him. How many Methodists or those of other denominations now know anything about him except this: Luther? Oh, he was a Catholic priest who started the Lutheran Church. Reformed theologians know better but have not been too thorough in the transmission of knowledge. The English do not know much about Luther, at least we have a very scanty literature concerning the great reformer and the advent of German Protestantism.

The Latins were in no way anxious to say or write too much concerning the heretic monk who "disgraced" the true Church. Much worse is that Luther's own countrymen lost track and were no longer interested in one of their own. It was not so much the Jewish philosophy of "Can any good come out of Nazareth" as it was a tide of egotistical intellectualism that swept over the German states.

The Schmidts and Olsons of Lutheran Church, USA, do not need to defend Luther. We must understand him. Ever was he a man just, sincere, humble, and firm. He would not bow to hypocrisy and the fabrication of man's choosing. "Here I stand," and it is wonderful to know that because of his unshaken faith and courage, the precepts of the gospel of Christ are still taught in all purity to the generations four centuries later.

How long will our Western ideals be able to remain afloat? The question is not mine. It was asked by Jacob Burckhardt (1819-1897), a Swiss historian at the University of Basle. If Burckhardt were living today, he would probably throw up his hands in distraught despair. Many waters of many philosophies have flowed under the bridges of culture and creeds. Some of the waters formed huge reservoirs of stagnation, some are churning and ferocious with the ideology of materialism or false prophecy. Will the stream of our Christian faith flow pure and free through the generations of born and unborn? God alone knows the answer to the question that will solve the very riddle of our lives. The drift away from Christianity in America is as serious as the cross currents that Europe finds itself in at the present time.

The fate of God's created people is in the balance. Bishop Lilje thinks that any effort "to regain our basic premises appears worth while." Surely he was justified, for he had no mortal guaranty that even words he wrote at that time would be read in a world. Yet a supreme power upheld him when future was shadowed by the hand of the Gestapo. even wondered if his search for an answer to the wo present dilemma would even be worth while.

Luther as a man of the middle ages, the period adjustments in the 16th century, the classical age the 19th century that produced the prejudicial vi of Kierkegaard, Burckhardt, Lagarde, and Nietz and the changing mode of life due to developmen science and industry are all tied together as fac in portraying an "adequate picture of the Reformati

Our thinking needs a true historical view plus realization of the conditions and needs of today. Bis Lilje thinks that both Protestants and Catholics "m do battle for the continued validity of the Chris heritage." The book *Luther Now* is a "re-examinat of these principles in the light of an entirely new s ation."

(To be contin

# This the Church Should D

A. J. Bra
Superintendent, Bethesda Children's H

The Church knows and believes that the Christ family, a God-ordained institution of human relati ships, is the social institution which holds the grea possibility of growth for the individual child. T Christian family is accepted in the Church as the ba environment for the development of Christian pers alities.

Every child has a right to expect a home life gro ing in love, thoughtfulness, security, guidance, and opportunity for struggling through the various sta in his development.

Everyone knows, however, that many homes a breaking and broken and that the many aspects of l in many homes and communities are harmful. It is t that many people, who seem blessed, come throu life experiences with relatively unhurt personaliti The concern of these fortunate people must be t need of the less fortunate brother.

It is now generally accepted that emotional maladju ment lies at the root of most delinquent behavior. A emotionally disturbed child or teen-ager will often b have beyond the limits of conditioned controls, hab controls, and respect relationships. It is not always matter of personality problems.

Youth requires the opportunity to express its initi tive, energy, and ideas. Youth welcomes helpful, prope and challenging limits, suggestions, and direction. N child can be truly happy without limits.

(Continued on page 6

# The Cave and the Cliff

W. C. Schnackenberg

There must be an old fable about the man who almost walked into the cave of the great hairy gorilla and was so desperately frightened by the prospect that he backed over the cliff behind him and fell to his doom. If there is no such fable, perhaps the story-makers ought to invent one, for the theme needs emphasis in our day, in our country, in our Church. It killed him all the same. Killed him dead.

[*And it might be worth noting that flesh and bone were still there at the bottom of the cliff much as they had been moments before (somewhat rearranged by the blow, to be sure) but the soul had departed the body. The man was dead. There was no soul there anymore. This is the condition of that which is dead. The life-giving substance has left the form.*]

As one ponders that predicament, one is increasingly impressed with the possibilities of life and health in an alternative which seemed not to be open to this paralyzed (or active?) one. He might have taken thought. It is stupid to ask, "Well, why did he not think then?" Still, there was that possibility—that haunting possibility.

Oh, yes! And notice, too, that it made no difference in the slightest degree whether he had been puny, nervous, and anemic, or a strapping, thumping giant. He might even have been a physical culturist—keenly devoted to the upbuilding of all his magnificent physical resources. But he should have taken thought.

It was bad. It was a disaster. Yet, it was human enough. He was excited for the moment (and no doubt realized the mistake too late). So there are no real grounds on which to condemn him for his fatal error. Perhaps he might have been educated differently.

As we ponder his condition, let us imagine our thoughts in this scene of destruction if we knew that he had not backed off the cliff at all, but *jumped off*—facing it, with his eyes open, and with a comparatively good view of where he was going. How much more does this compound the tragedy? How much farther removed was he then—from taking thought? How much more difficult to educate him?

We might say he was mad. He must have been a fanatic of some sort. He was so overwrought upon one topic that he completely missed the *point of everything*. It was some kind of madness that made him do it. He had a very urgent problem, but he did not see the whole problem, or even half of it, and so he could not arrive at the correct solution. He was blinded to it. This is probably one of the conditions of insanity—a terrible problem which only others can recognize, but the mad do not understand this. They may even suspect the sane of madness, or of some evil design.

He should have been in a padded cell to protect himself from himself. At least he was alone. Had others been on that cliff, he would have shouted to them to leap. We can imagine, "Jump! Jump for your life! You will be destroyed if you don't!" Or perhaps if they had hesitated, he might have decided the only way was to push them off. All the way down, of course, telling them that he knew what was best for them all along, that they should trust him, and that he had done them the supreme favor. Sincere, too. But wrong, somehow. Inescapably, hopelessly, finally wrong!

Satan was not sincere, however. He put it a little differently to the Lord Jesus. It was not negative in that instance, but something positive—a reward—the whole world, in fact. But Jesus, although He was sorely tempted, stopped to take thought, and we know what He told the devil. Satan's reply might have been, "What's the matter with you, you who pretend to be the Lord of all, is that you don't have any faith." Certainly the devil would not have said, as he does not say to us, "You are not crazy enough. You are not mad enough. . . ." He would use the right language, the right phrases, the right slogans, which would help to prevent us from taking thought. He would probably say, "You don't have enough faith." He was not sincere, but some men are. They speak of such things in our day, in our country, in our Church—of freedom, of democracy, of faith, of life, of the Gospel, but the meaning of it all escapes them, so they deliberately choose to jump off the cliff, and in the process destroy what they were so desperate to save!

This is, by rude analogy, one of the points of decision we have reached as Christians in our excited, frightened day. Our country and our Church stand between the cave and the cliff, as it were.

We need to rediscover what the Christian faith really is, and by contrast what it is not, what it is said by some sincere men to be. We are in danger of embracing a sort of "professional business," a kind of "form" without "substance" which is extremely close to the "secularism" which is alleged to be the enemy of the Church's progress. Let us take thought in the midst of these dangers.

Shall we look at ourselves a little closer? What is *your* monster-hiding cave, from which you would flee with all haste? What do you think is most likely to kill you and us?

Politically, we have many enemies for illustration: Is your cave "Bolshevist Soviet Totalitarianism"? It is a dire threat and ought not to be underestimated. The cliff is the persecution of dissent, which never goes under that name, but other names. Sometimes it is even called "Freedom." Or perhaps your cave is "Fascism." It is a powerful threat. The cliff is this attitude, "I'm as good as anybody else, I don't care who he is!" Sometimes this is called "Democracy."

In the realm of economics, perhaps your cave is Marxian Communism. The cliff is the determination to go back to the nineteenth century. Or, to turn things around somewhat, perhaps *your* cave is unrestrained "rugged individualism." The cliff might well be a wholesale onslaught against all private property. Maybe your cave is *any* new idea that comes along, and some of them may not be easy to grasp. The cliff is a retreat into slogans and "pat" phrases which would oversimplify that which is not simple.

In spiritual things, however, it gets even more serious. Is your cave "Indifference"? The cliff is "Force." Is your cave "Atheism" and all its devilish works and ways? The cliff is to imagine fondly that St. Paul was really a Lutheran, and that the Lord Jesus really spoke Norwegian at first, and then English. Is your cave "Booze"? The cliff is to believe and say that something inanimate has a moral quality. Is it "The Dance"? The cliff has at its bottom those who thought that sex is evil and filthy. Is your cave, "That preacher is always after money"? The cliff is, "I pitched in *my* 10%, and that's that. I did my part, what more do they want?" Is your cave the loss of "Self-Respect"? The cliff is your pride and its ugly children.

Perhaps as you meditate about this a little, you may find some illustrations which suit you better.

It should become plainer to us as we grow in the Christian faith and life that both the cave and the cliff are equally deadly. We must not jump over the cliff, and we must not dive into the cave to keep from falling off the ledge. We ought to learn that these choices—some mad, some hysterical, some full of fear and trembling, some just ignorant, some "righteously" indignant—are each of them in their own ways part of our predicament of selfishness, a principal ingredient in what we call secularism. For secularism is that order of things in the world which is oriented toward the self, not toward God. When it is confounded with the Gospel of Christ, we might call it secular Christianity. Its connections with the real thing are tenuous indeed.

But it is lively! Look out for it. Take thought.

# Mid-Winter Conference Highlights

Conrad M. Thom
Director of Evang

**January 20-24**

**Minneapolis Armory**

Helpful, inspiring, educational and doctrinal subj will be presented during the day sessions by exceptic speakers. The topics concern themselves directly w the spiritual life in the individual and congregati Those who attend will experience their faith revitali and thus make the Church better equipped for its ta

The Living Church Marches On "Like a Mig Army" is the subject of Dr. A. E. Hanson's addr Sunday, January 24, at 3:30 p.m. Sunday school teache deacons, trustees, organizational officers, and chu officers will find much help and inspiration in th work as leaders in their congregations. Following t address there will be practical discussion periods on t *how* of shouldering responsibility in the work of "bui ing up the Body of Christ."

Pastors and church councils will receive a great d of help from the workshop on "Staffing a Congreg tion." Many congregations are facing the problem adequate staff as well as duties and relationships with the staff. WMF will conduct an interesting worksh Thursday at 5:30 p.m. on the topic, "Witness Whe You Are." How to conduct a preaching mission in congregation will be discussed at Friday's worksho Saturday evening, pastors, lay visitors, and others w receive much help from the Parish Evangelism wor shop. Choir directors, organists, and singers will me with Mr. Oscar Overby at another workshop on musi The LDR workshop has been changed from Thursda to Saturday. You are invited to pray and attend thes sessions.

Saturday afternoon, Saturday evening, and Sunda morning the youth of our Church will have an oppo tunity to learn more about "Youth Evangelism." Satu day evening a great youth service is being arranged wit Pastor Agnar Tanner as the speaker. Sunday a.m. ther will be a special communion service for youth.

An all-out effort is being launched to fill the Minne apolis Armory each evening to hear messages fro God's Word by Pastor Agnar Tanner, formerly of Eau Claire, Wisconsin, and now with the Division of Evan gelism. Thousands are joining in prayer that God migh use the evening services and the entire conference i our Church and to reach the unreached for Christ.

# A Matter of Assurance

Carroll L. Hinderlie

In the ministry of the Lutheran pastor a concern for the souls entrusted to him will cause him to examine his work with Christ's flock as to those who have assurance of salvation. In his concern, the Lutheran pastor knows this assurance is the work of the Gospel, not of pastoral techniques, and that God is sovereign in His election of His own who are accepted in the Beloved. Often quoted in our ministry are the words of the Augsburg Confession, *"Ubi et quando visum est deo"* . . "Where and when it pleases God, God works faith in whom He will." Also that, "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Ghost has called me by the Gospel."

Where the Gospel is being preached in its truth and purity, it is to be expected that God will work faith, however, and that these people in normal conditions will blossom with the fragrance of gratitude that they, in spite of feeling themselves unacceptable, are accepted in the Beloved. The following statistics are the result of a self-examination sheet given to all the leaders of a parish of 2,500 souls and to a group of high school boys in that parish as a check list. The results seem worthy of sharing.

First row—sheets returned from 50 Officers
Second row—sheets returned from 39 High School Boys

| | | |
|---|---|---|
| 1 | 12 | *I know I am saved, that my name is written in heaven, that I am accepted in Christ, and cleansed by His blood. This glad certainty became real to me* |
| 4 | 8 | At the time of confirmation. |
| 3 | 1 | Through a Bible camp. |
| 5 | 2 | In a conversation with another Christian who had assurance. |
| 6 | 0 | Through a sermon. |
| 1 | 0 | Through a Spiritual Emphasis Week. |
| 1 | 0 | Through a Lenten series. |
| 7 | 3 | As I read my Bible in prayer. |
| 18 | 3 | Gradually through childhood this realization dawned on me. |
| 2 | 1 | After a conversion experience. |
| 9 | 1 | Other—such as a communion service, Bible study, adult Baptism, confirmation, etc. |
| 1 | | Through affliction and long illness of mate.* |
| 1 | | Combination of several things.* |
| 9 | 24 | *I am confused. Sometimes it seems Christ is very real, then again He seems far from me, and I am uncertain. I do not know if I am saved. This uncertainty as I analyze it seems caused by* |
| 2 | 9 | Lack of vital spiritual experience. |
| 2 | 10 | Lack of fixed habits of worship and devotion. |
| 3 | 7 | Comparing my spiritual life to that of other Christians. |
| 1 | 2 | Distaste for certain types of "saved" testimonials. |
| 3 | 1 | Not claiming the promises of Scripture as for me. |
| | 0 | 2 Indifference. |
| | 1 | 0 Physical health (heart trouble, nervous anxiety, etc.) |
| | 0 | 3 *I am not saved. This perilous condition is mine because*<br>I think Christianity is a myth.<br>I will not give up a favorite sin at this time.<br>I want to live my life as I please now, but hope to repent later.<br>I have fallen away from Christ for this present world. |

*These two were added by individuals taking test.

Two groups marked these sheets after a brief orientation. No one signed them. The first group of 50 persons, represents the "cream" of the congregation. They are officers, members of all the boards, the leaders of all the activity groups in a parish. Here none marked the third paragraph. There are 41 who say they know they are saved, with every type of answer marked below. There are nine who are uncertain, and in no case is "indifference" the reason given.

The second group represents a voluntary released-time education unit in which only boys from three years of senior high are used for this questionnaire. There are twelve who know they are saved, with a higher number now saying confirmation than in the above. These are those who have been won in their early teens or in childhood's dawning awareness of Christ. Only one has a conversion experience marked.

There are twenty-four who are confused. We see here an overwhelming contrast with the above group. This is the awkward age, the time of inferiority. They vary in their analysis from being much bothered about their confusion to being frankly indifferent. Indeed one had marked, "I am not saved" and had said, "I want to live my life as I please now, repent later. I am fallen away from Christ." This was erased, and the second paragraph marked with "indifference" given as the cause.

I think the high number in both groups which mark "comparing my spiritual life with other Christians" should make us sensitive to the most vicious law of all on which youth will reject themselves from God's mercy. We need to remember the lessons of creation when we proclaim the redemptive blood.

For the fifty persons who represent the leadership of a parish, several other things stand out. Spiritual Emphasis Week has always been part of the life of this parish, but only one marks this as making the difference for him. Two have marked adult baptism, and one an adult confirmation class. Christian nourishment from childhood is the decisive pattern, however, for the Lutheran Christian with assurance in this parish.

The confused group of nine should come around with pastoral care and attention from other Christians. Perhaps two who have expressed themselves as in the clear as to the Gospel becoming personal for them in the past two weeks may be in this group. Superficial use of Scripture is indicated by five of these people as the cause of their condition. Evening fellowship classes for "men only" and for "women only" help a large number of adults to apply Law and Gospel so as to let the peace of God rule in their hearts.

The check group of 39 high school boys breaks down quite differently from the 50 adults. There are twice as many in this group who believe confirmation was decisive in bringing them the assurance of their salvation. But whereas over 80 per cent of the adults knew they were saved, this is the teen-age group which Satan is sifting, and twenty-four are uncertain, two of these even indifferent. Three are unwilling to mark anything, indicating the last paragraph as their situation. Se have marked "comparing their lives to other Christia as a cause of confusion. There is a "war of the gen tions" on in this group as to accepted patterns of pi a refusal to adapt to the way of the elders in the ma of "don'ts" especially.

Some of these boys may require an "experience conversion" to come back to the Christ of their bap mal covenant; for some, a good chat with a Leag at a convention or a Bible camp may bring th through to assurance. For most, Sunday preaching a week of spiritual emphasis or a Lenten series bring to them the seriousness of spiritual discipline the Word and make the promises of God personal apply "for me."

Both groups clearly reveal what our Lutheran Chu has always known to be true, that it is the total par approach, preaching and fellowship, Sacraments a Biblical teaching, which brings men into fellowship w the living Christ in the assurance of their salvati

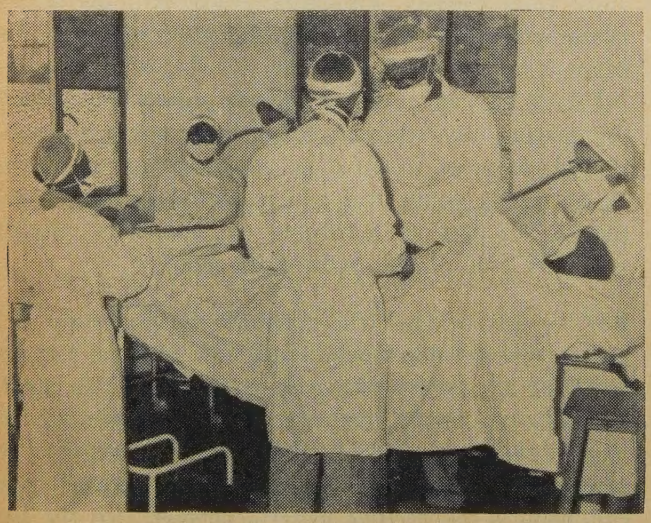
# Dedication Service

Dr. Arthur H

## HLABISA MISSION HOSPITAL

*December 5, 1953, was the dedication day for the new eighty-bed hospital built at Hlabisa, Zululand. This building is made possible by gifts of the WMF of our Church. The government matched their gift dollar for dollar in producing and equipping this fine hospital for our mission.*

The day we had been looking toward for so many months and even years had finally arrived—December 5, 1953—the day for the dedication of the new hospital buildings at Hlabisa. Imagine our chagrin upon arisi that Saturday morning to see the clouds hanging l and the mist falling. Was it to continue like that day? Should we have the dedication services in t church—or would we be able to have it from one the verandahs of the new hospital as we had hop After changing our minds about the situation seve times in the morning, we finally decided to chance and prepare for the services outside. The last sprinl of the day came at 11:00 and after the services start at 11:30 we had no more rain the rest of the day. fact, we couldn't have planned a better day if we h had control of the weather. It did not rain, and inste of being an exceptionally hot day, it was nice and co



An operation in the new hospital

The program was conducted entirely in Zulu wi the Rev. Hjalmar Astrup being in charge. It was a pr gram centered on thanksgiving to God for His merci toward us and toward the Zulu people and a pray that as the physical facilities of the hospital had be enlarged and improved so also would the spiritual en phasis be increased and improved to the furtherance God's Kingdom.

The program was opened with the congregation sin ing a hymn of praise, followed by the reading of Psal 100 and invocation. The Student Nurses' Choir the sang a number, after which the Rev. C. N. H. Ott superintendent of the mission, delivered the dedicato

rmon, emphasizing that the hospital was part of God's ork in the mission and that those of us who work re are also God's workers toward the same mission al—the salvation of souls.

After the singing of a hymn by the choir from the labisa Combined Mission Schools, Sister Petrine Sol- k gave a detailed history of the Hlabisa Mission Hos- tal since its beginning about thirty-five years ago. ster Petrine has been at the hospital for about twenty- ree years and is truly a part of the hospital. We are ankful for the evangelistic work which she continues do there.

Dr. P. S. Bell spoke for the Office of Directory of ovincial Medical and Health Services and gave a story of the hospital since its closer association with e government dating back to 1945. He expressed the overnment's appreciation for the part that all mission spitals play in the health of the Zulu people and was ateful for the vision and expansion of the Hlabisa ission Hospital.

The student nurses then sang another hymn, after hich Mr. F. C. N. Hassard, magistrate and native mmissioner of the Hlabisa District, spoke about the rvice of the hospital to the natives of this area and lmonished them to be appreciative and thankful to ie mission and the government for all that was done r them. It should be mentioned here that Pastor strup translated the address given by Dr. Bell, and ne of the native court reporters translated for Mr. Hassard.

The Rev. Mr. Bhengu, our local native pastor, spoke n behalf of the natives, particularly of our mission, anking God, our mission, and the government for ll that has been done and will be done for them. It ight be mentioned here that though no offering was ken for the hospital that day, the local church had n offering the following Sunday as a thank-you offer- ng for the hospital.

Greetings were given by Dr. J. Astrup and from epresentatives of other missions. Dr. Hestenes closed ith thank yous to our home church, to our mission, nd to the various divisions of the government for their art in the fulfillment of the dreams for a larger and bet- er hospital on our mission field. Above all, we all give hanks to God for the privilege we have of being in this work, and for the way He has supplied all of our needs eyond our highest expectations.

The Rev. T. Homdrom, local missionary at Hlabisa, rought the services to a close with the benediction.

As we look back on the dedication day here at Hlabisa we cannot help but be thankful for the wonderful day we had and for the Christ-centered program—and we pray that our Hlabisa Mission Hospital will always be a Christ-centered hospital. We feel that the service was truly a witness to the 800 Zulus and more than 100 Europeans who were here.

Pastor Otte delivers the dedicatory sermon.

As a footnote to this article I should like to add that much credit should go to Dr. Hestenes for all of his efforts toward the successful culmination of the new hospital and accessory buildings here at Hlabisa. Without being in contact with it, one does not realize the huge amount of work associated with a program as extensive as this program has been—all of this being in addition to carrying out routine medical and missionary duties.

## God's Promises for the New Year

GERTRUDE E. WARTCHOW

*Fear not, I will be with thee,* (JOSHUA 1:5)
*For I will hold thy hand;*
*Fear not, for I will help thee,* (ISAIAH 41:13)
*I at thy side shall stand.*

*Ask and it shall be given;* (MATT. 7:7)
*Seek, ye shall surely find;*
*Knock and it shall be opened.*
*None need be left behind.*

*When you can find no comfort* (JOHN 14:18)
*Then I will come to you.*
*Midst wars and tribulations* (JOHN 16:18)
*My peace I leave with you.* (JOHN 14:27)

*I go back to the Father* (JOHN 14:23)
*To make a place for you,*
*That where I am, forever*
*My servants shall be too.*

# "Action" a Bit Retarded

It is beginning to appear that we in The Evangelical Lutheran Church will have to put more "action" into Lutheran World Action if we want the results to be what the Church has said that they ought to be. This is written on the last day of 1953. Yesterday's "close of business" in the office of the Church's treasurer showed that individuals and congregations of the ELC had by that time given to LWA $566,249.54—a large sum of money, to be sure, yet only 83.5% of the total $678,476 voted by the Church at its 1952 convention. That leaves $112,226.46 which must be raised during the month of January if we are to reach the goal we have set for ourselves. By the time this editorial appears much of that will of course have come in; however, by then only two weeks of the fiscal year will remain.

What is somewhat disturbing is the fact that too many congregations are postponing action dangerously. At the beginning of December, 1953—that is to say, only two months before the close of the fiscal year—575 congregations, more than one in five, had given nothing to LWA. No one can possibly believe that there are that many congregations in the ELC which have no interest in the world-outreach of Lutheranism and no understanding of our responsibility. It is simply that the whole thing has been postponed, dangerously so.

Readers will remember that the convention of 1952 adopted an arrangement regarding support of our inter-synodical work which differs slightly from previous arrangements. In addition to the usual items of Lutheran World Action, support of the National Lutheran Council is now included. The item of $678,476, in other words, represents, practically, the goal the ELC has set for itself in the entire inter-synodical area. It is not made a part of the synodical budget, but it certainly comes a very close second.

Wrapped up in that sum is all the magnificent work of the National Lutheran Council itself, our agency: there is the ministry to students on non-Lutheran campuses; there is service to our chaplains and men in the armed forces; there is our share in the Division of American Missions, to mention only a few items. In addition is our entire world program as a part of the Lutheran World Federation: work among orphaned missions and younger Churches; relief materially and aid spiritually to our fellow Lutherans in Europe; the refugee and resettlement programs. And so on and on. Lutheran World Action is, in a sense, the magnificent gesture of a Church which recognizes no boundaries of race or nationality; a Church which is worldwide in its vision.

Some months ago we wrote a few lines about our synodical budget and expressed the belief that the entire budget would be raised by the close of the fiscal year. The continued efforts of all of us, we are sure, will bring that to pass. May we now, just a short time before the close of the fiscal year, express the same conviction regarding Lutheran World Action? Our Church has seldom failed to reach its self-imposed goal in this area; we do not believe that it will fail now.

# EDITO

## The Congregat

REPORT OF THE

We stated last week that church polity, church gover ment, is in the realm of judgment, not of doctrin In the interest of complete accuracy, we should p haps have made the reservation that the *congregati* is divine, and that therefore any system of chur government must recognize the supremacy of the loc congregation. When the Joint Union Committee p pared the doctrinal portion of the *United Testimony* *Faith and Life,* it recognized this fact in the section "The Church." There it is stated that "we believe th the Christian congregation has all the spiritual gi necessary for the nourishment of the life in Chr and the extension of God's Kingdom on earth throug the Means of Grace."

The *Report on Polity and Organization* is consiste with the *United Testimony* on this point. Chapter I "The Congregation," opens with the statement, "T primary organizational unit of the church is the loc congregation." It is further stated that "authority vested originally in the local congregation," with t understanding, of course, "that all such authority under God and His Word." The chapter goes on make it plain that ordination to the holy ministry possible only upon the call of a congregation. The past thus called becomes a member of the congregatio with a status "differing [from that of the laity] only to function." Further, "The local congregation calls i own pastor, owns its property, provides for its maint nance, and conducts its own program."

Thus the *Report* attempts to establish as firmly possible the supremacy of the congregation. The co cept of the supremacy, the sovereignty, the autonom of the local congregation under God and His Word so deeply ingrained into the very being of our Churc and our people that it is inconceivable that we coul be persuaded to become party to a merger that did no make this principle perfectly clear. We feel that th *Report* does so. The proposed structural plan for th

# IALS

## ts Servant

OMMITTEE—2

Church nails down this principle so firmly that we ot see how it could be made firmer.

his is one of the points on which we feel that the *ort* is especially fine. If it is true, as the first Guid- Principle of the Lutheran Free Church has it, that cording to the Word of God, the congregation is right form of the Kingdom of God on earth," then ay be said that the new Church will embody that ciple of church polity which down through the s has been so firmly held by both the Lutheran Church and The Evangelical Lutheran Church.

congregation, however, be it ever so large, ever trong, ever so willing, can carry out the Great mission of our Lord unassisted and alone. Suppose ngregation is able and willing to support one or or even more missionaries to foreign lands; it still ot carry on the complex program of World Mis- s alone. Suppose its interest in American Missions uch that it will sponsor one young congregation another; that does not constitute a full-orbed home ion program. It certainly cannot establish and main- its own college and theological seminary, its own dren's home and home for the aged.

he point is, as the *Report* puts it, that "the respon- ity of preaching the Word and administering the raments to all nations is too complex and compre- sive a task for the individual congregation to accom- h effectively by working independently and alone." he association with other, similarly-believing, like- ded congregations is necessary for purely practical ons. Nor is that all. The *Report* states: "The local gregation needs that refreshment of spirit which can experienced by cultivating fellowship with other con- gations which are of the same faith." That need dictates the necessity of an association of congrega- s of some sort.

o meet those needs of local congregations, church ies (usually called "Churches") are established. "The l congregation needs to unite with other congrega- s that are of the same faith in a more comprehen- organizational entity for the purpose of promoting re effectively normal Christian fellowship and the rk of the Kingdom of God among men. Thus are ated general church bodies."

he general church body is, therefore, the servant of the congregations which have established it or which accept membership in it. The church body is the servant of the congregation; the congregation is not the servant of the church body.

No congregation can be compelled to belong to a general church body; a congregation has perfect freedom to withdraw such membership at will. However, Lutheran bodies which remain independent of synodical connection are few and far between. As a matter of fact, even when a congregation does elect to remain outside of synodical affiliation, it usually contributes to the mission program of some general body and accepts its services. The truth is that a congregation which attempts to carry out its divine mandate without the assistance of its servant, the church body, finds itself hopelessly handicapped.

When a congregation becomes a member of a church body, it enters into an agreement with the other participating congregations. This involves the delegation of certain of its responsibilities to the church body and acceptance of certain other responsibilities jointly with its sister congregations. However, this is not a surrender of sovereignty, since in a democratically constructed church body, each congregation participates in all legislation through representation at the conventions of the body. Thus, while *delegation of responsibility* is essential to membership, *surrender of autonomy* is not.

The last paragraph of the chapter on "The Congregation" provides the best definition of a church body we have seen: "The church body can be thought of as an agency of the congregation; but it is much more than this. It is above all a functioning fellowship of believers working together for the building of the Kingdom."

The words just quoted are the bridge between Chapter III, "The Congregation," and Chapter IV, "The Church Body." The latter simply elaborates in a practical way what has been said already about the relation of a congregation to the church body. The following points are made:

(1) *Membership* in the new Church will be made up solely of congregations. This is a departure from our present practice, which provides that "pastors, professors, and missionaries . . . shall be considered as belonging to the Church." That provision seems to establish two types of membership: congregations, plus certain selected groups of persons—an arrangement which is not quite logical. Under the proposed arrangement, membership is confined to *congregations,* and *individuals* have their membership in the church body because they are members of a congregation. This is fully in keeping with the principle of the sovereignty of the congregation, as laid down in Chapter III of the *Report.*

(2) *Authority.* Again it is emphasized that the authority of the church body is not "assumed" but "dele-

(Continued on page 66)

# To Finish His Work

Harold B. Kildahl

THE THIRD SUNDAY AFTER EPIPHANY
January 24, 1954
John 4:27-42

This is a text within a text, or a text composed of texts. There is certainly a sermon in the reaction of men to the words of the Samaritan woman. They came to see the strange Nazarene, the Christ. It's that way with men who hear a straightforward account of a soul's meeting with the Savior. In fact, there is no other way to bring men to Him, is there? How shall they believe if they do not hear? That could be a sermon in itself. But there is another text here.

It is in the words of our Lord to the disciples who were not yet spiritually discerning. He was in the process of educating them, "bringing them up," so to speak, to a larger spiritual perception and understanding. Note what He says to them, He is bent on completing the redemptive work willed by God the Father. That is His purpose, He says. You and I know He fulfilled that purpose as He bent Himself to the abuses of men, as He suffered the heartaches thrust upon Him by men, as He stood before men who would be His judges and heard the sentence of death. That was His purpose—and He goes on to say, there is no time to lose. It could not be put off, because time was of the essence. The time to work was NOW—the harvest was ready for the reaping.

There's a sermon in that for Christians today. It would go something like this: What do you wait for and what do you hope to see? Be busy now for the Lord, for there are souls waiting to hear.

He was bent on finishing the work of the Father, but He would employ others. There is a sermon for you, right up to date. "I sent you," He says, "to continue the work of others and bring it to fruition." This is simply to say that Christians are saved to serve, to be enlisted in the cause of redeeming the time at hand. In other words, the divinely issued marching orders for Christians sound out clearly: Now is the time to be sent on an errand of mercy for the Lord that others, hearing, may believe on the Only Begotten Son of God.

It is in the words of confession that the men spoke. They had come to Him, inspired in their quest by the forthright statement of the Samaritan woman. They heard Him. They knew Him. They believed Him. They realized that He was the Christ, the Savior of the world.

Now add it up. You are called to bring souls to Him who finished the work of the Father by dying on the cross. The time for such spiritual endeavor is not later, but now, that others, your fellow men, may know Him, the Son of God. To finish His work, therefore was He sent, and therefore are you called. Amen.

# Book Mission Brevities

M. O. Sum

FOUR NEW TRACTS

No. 285 *Communion Joy* by Carla Holtermann
No. 286 *O Glorious Day,* a hymn by Norway's loved poet W. A. Wexels, tr. by N. J. Hong
No. 287 *On Which Side Are You?*
No. 288 *One Thing Is Needful*

You are invited to order these in quantities now.

Two soul-searching experiences—Christmas and New Year's Day—are now history. If we have made the most of these, we have doubtless come into the new year with determination to live more worthily than in the past. Whatever resolutions you may have made—and indeed is that soul that has not risen to higher aspirations—we hope that you have resolved to seek more diligently than ever before the winning of lost souls for Christ.

We have no hesitation in offering the facilities of the BOOK MISSION for fruitful service toward this end. Our tracts and booklets are proving effective in winning the lost and in reviving those who have not kept the faith. God keeps His promise that His Word shall not return unto Him void but accomplish that whereunto He sends it (Isaiah 55:11).

There is on hand a goodly stock of these Christian messages. Besides the four new ones now offered, there are some 250 other titles. We keep these in stock because they are being widely ordered and are proving as useful as when they were first released. The Word of God never grows old, never loses its vitality. Besides, we are constantly contacting new people. Many of them express their amazement at the wide variety we offer and that, as one non-Lutheran pastor expressed himself, "You are right on the Gospel beam." May we suggest that you explore the quantity and quality of our printed messages? Then order a supply and put them to the test in the winning and keeping of precious souls. A new outlet seems to be opening up lately. A few Brotherhood organizations have recently reported: "This is Brotherhood Month. Please send us all the information you can about the Book Mission." "At our next meeting we have a program centering about the Book Mission. Full information, please." We have always felt that the men of the Church have such wonderful opportunities for sowing the good seed—the Word of God by means of Christian tracts, so easy for them to always keep copies in their pockets. One man, working more with Luther Leaguers, writes, "A year ago I would have believed that I could become so involved with Book Mission. But I thoroughly enjoy it."

Christian friends—you are cordially invited to join the company of Book Mission tract distributors.

# Meditations for the Family Altar

J. R. Hestenes

## TOWARD THE FOURTH SUNDAY AFTER EPIPHANY

e Epistle: Hebrews 12:1-3

The Gospel: Matthew 21:18-22

### Monday, January 25
### THE LAW REVEALS

**Read Romans 7:7-16**

*I was once alive apart from the law, t when the commandment came, sin ived and I died.*

Paul tells the Romans about his ex- ience with the Law. For years he had lowed it with the zeal of a Pharisee. It de a "better man" of him, but all the orations were hung on the outside. He served a lot of rules and regulations. tried to fulfill the Law but did not rmit the Law to fulfill its purpose with n. When the Holy Spirit brought him see the Law in its true light, it began accomplish its work in him. His in- rd, natural sinfulness was revealed. The w could not save from that condition; could only reveal it. When Paul found mself helpless, under condemnation, dead trespasses and sins, he was ready to revived by the Gospel. The purpose of e Law is not to save men, but to re- al to them their need of salvation.

*We pray, O God, that all men may be ught in the school of Thy Law to take e salvation offered in Thy Son.*

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### Tuesday, January 26
### HEARING FOR OURSELVES

**Read John 4:31-42**

*"It is no longer because of your words that we believe for we have heard for ourselves, and we know that this is indeed the Savior of the world."*

The people of this Samaritan town came to know Jesus by steps. They heard of Him indirectly, then directly. First was the glad witness of the woman who had spoken with Him at the well. Because of her report "many believed," and others had their interest aroused. Then, when Jesus came and dwelt among them for two days and Himself spoke with them, "many more believed." Always precious in Kingdom advance is the witness of the saved. But necessary to a deep and strong faith is the "hearing for ourselves" experienced by these Samaritans. Many people know Christians who know Christ, but that does not always mean that they are acquainted with the Christ the Christians know. It is everyone's great privilege to hear Christ speak to him directly in His Word. "We have heard for ourselves, and we know. . . ."

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### Wednesday, January 27
### SOUL ANCHOR

**Read Psalm 93**

*Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty.*

Early in the spring, when the waters of the Rhone river were high, a group of passengers were crossing it on a ferry. A man, watching the terrible current, asked the pilot how the ferry could be kept on course and not be swept downstream. He was told to look over the stern and into the tumbling waters. And there, as the waters broke from time to time, he saw a cable which was holding the ferry on course. Life is filled with troubles that can overwhelm us. But if we are anchored to God in faith, we cannot be swept away. God is greater than any situation that befalls His children. He is mightier than the worst tempests of life. He enters the storm and says, "Peace! Be still!" When the waters of life rise high, it is good to remember the words of Isaiah, "Thou dost keep him in perfect peace whose mind is stayed on thee." Here is a strong anchor.

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### Thursday, January 28
### THE BLOOD OF JESUS

**Read I John 1:5-10**

*If we walk in the light, as he is in he light we have fellowship with one nother and the blood of Jesus his Son leanses us from all sin.*

The scriptural teaching of salvation hrough the blood of Christ is offensive o people who do not walk in the light. An evangelist who reaches great numbers of people with the saving Word of God, elates how at one time, after preaching o a large gathering, a man came up to ongratulate him on his wonderful work. But he wanted to give him some advice: 'If you really want to be a big success, ou had better quit preaching salvation y the blood of Christ." This man could not know how wrong he was in his opinon, because he did not have the light. True Christians have fellowship with one another in the revealing light. They know the only answer to the problem of sin is in what God can do about it through the sacrifice of His Son. When we see our sin, and accept the sacrifice of Christ, we are cleansed, we are forgiven.

### Friday, January 29
### THE LIGHT OF LIFE

**Read John 8:12-16**

*Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."*

During World War II, a German soldier was "buried alive" when the entrance to an underground food bunker was dynamited. For two years he lived in absolute darkness. When he was rescued from this living death, he tried to describe how it was to fumble about in the dark.

All men can do no more than fumble about in life unless they have the Light of Life. Christ, in His Person, brought into the world the only Light that can lead out of the dark. All other lights by which men attempt to find the way flicker and fail. Christ brought the Light of Truth. This Light invades dark places to show men they are far away from God. Then it shows them the way to God. And having brought them to God through faith in Christ, it continues to shine upon the way. With such a light to lead him, no man should go astray.

### Saturday, January 30
### CALL UPON GOD

**Read Isaiah 51:1-12**

*Awake, awake, put on strength, O arm of the Lord; awake, as in days of old, the generations of long ago. . . .*

In Isaiah's day, the Jews were on the eve of an invasion. The enemy was poised and would soon overtake them. In the midst of the unrest and the anguish, Isaiah, a true man of God, encouraged the people to call upon God. He would not fail them if they turned whole-heartedly to Him. A reference is made to God's past record. He had used the strength of His arm in behalf of His people in past generations. He had dealt with Pharaoh and brought the children of Israel out of Egypt. He had come to the rescue in the past, and He would do it again if the people called upon Him.

Today there is great need in the Church and in individuals alike for power from on high. To withstand the evils of the day we must call upon the strength of the "arm of the Lord."

*Show us our weakness, O God, so that we will depend upon Thy strength.*

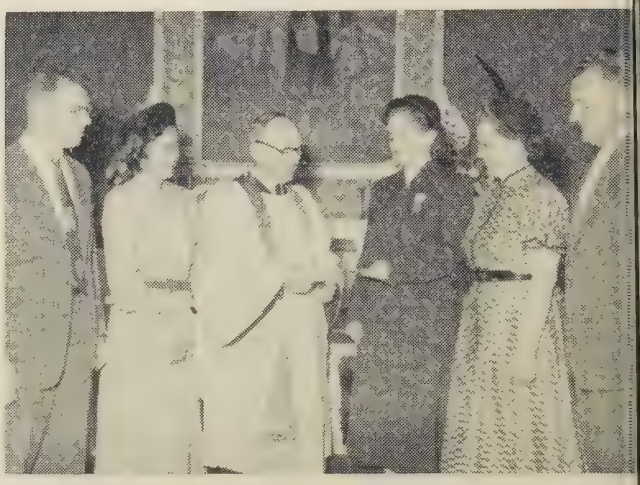
# Boys' Work in the E.L.C.

Loren M. Ne
National Direc

## MINNEAPOLIS SCOUT HONORED

Scout Stanley Aukland was presented the Pro Deo et Patria Award by Pastor E. S. Hjortland at Central Lutheran Church in the late fall. Shown left to right as they participated in the service are Dr. A. O. P. Ahnmark, Scoutmaster; H. C. Shelley, Scout Committee; Sivert Aukland, Committee Chairman; Stanley; Mrs. Aukland, and Pastor Hjortland.

## CHURCH AWARD TO NEW HAMPSHIRE 4-H'ER



Pictured above is the presentation of the God-Home-Count Award to Miss Shirley Martin in October at St. Paul's Luthera Church, Berlin, New Hampshire. The Rev. Alfred Breivik is pasto

Shown left to right are: Leonard Wolfe, Jr., county 4-H ager Mrs. William McFarland, Club leader, Pastor Breivik, Shirley, h parents, Mrs. George Martin, 4-H leader, and George Marti 4-H project advisor.

This is the first award of its kind in New Hampshire. Shirley wa also state achievement winner in 1953.

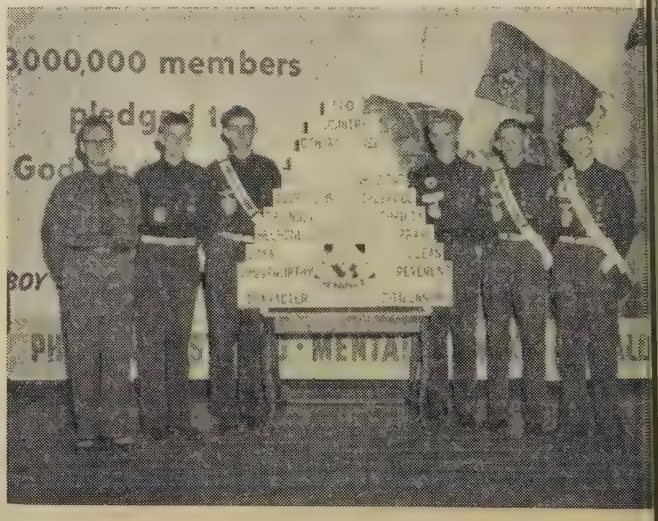
## SEATTLE SCOUTS RECEIVE CHURCH AWARD

At an impressive service, two Explorers of Troop 332, sponsored by Bethel Lutheran Church of Seattle, received the Pro Deo et Patria Award. Star Scout Andrew Halloway and First Class Donald Mackintosh were thus honored by Dr. Carl O. Pederson, pastor, who made presentation of the awards on behalf of the Brotherhood and Boys' Work Division of the ELC.

Perry C. Bayne, local Boys' Work chairman, explained the program to the congregation. Scoutmaster Gwyn Symmes and Asst. William Van Hoy presented the young men. The medals were given by their mothers.

As a part of the requirements, Scout Mackintosh wrote a biography of David Livingstone while Scout Halloway built an altar which is being used in the Sunday school worship.

## EAU CLAIRE SCOUTS GIVEN "TALL" RECOGNITION




Shown above are Scouts belonging to Grace Lutheran Church, Eau Claire, Wisconsin, who recently received the Pro Deo et Patria award. The account of this occasion might even be called a "tall" story, since in this group of young men the shortest is six foot, two inches.

On the picture are, left to right: Scoutmaster Walter Hestekin, First Class Scout Paul Quello, Star Scout La Verne Hotchkiss, Eagle Scout Eddie Herrman, Star Dennis Mattson, and First Class James Mueller.

The group to which these young men belong is sponsored by the Brotherhood of Grace Lutheran, Julius N. Quello, pastor.

# ...ny Will Be Done

F. W. Thomsen

SKETCHES FROM A SUMMER IN COLOMBIA
(Ninth in a Series)

## ...wntown Medellin

...llin, Colombia's mile-high city of everlasting ...ngtime, presents scenes of striking contrast. In nar... streets that look like deep canyons, we found Coca ... signs and American-made cars. At intersections ...c crisscrossed in irregular and seemingly planless ...erns that, although confusing to the North Ameri... mind, seemed to be quite normal in Medellin. ...iculously well-dressed businessmen shared the side... ...s with obviously poor, barefooted men and women. ...gars, usually mothers with their children, lay in ... shadow of Medellin's great downtown cathedral, ... to be the world's largest brick cathedral.

...rnfeld Morck and I went into a delicatessen owned ...ne of his friends, who soon joined us at our table. ... told us about the many conflicts in the streets of ...llin and in other places in Colombia. Five thou... ...l bodies had floated down the Magdalena River ...ng the past few years, he related.

...he current news, however, is filled with hope. As ... smoke of the ruined homes and towns disappeared, ... heard of government-sponsored caravans returning ...ling, yet anxious, people to their former homes. The ... president is trying hard to restore peace and justice.

...he Medellin art gallery is only a short distance from ... downtown district. I was much impressed by the ...rous art in this gallery. We sensed a yearning on ... part of the artists to break the shackles that bound ...ombia; this was especially true in the work of ...ael Saenz and Pedro Nel Gomez. Saenz is a fine, ...sitive person; we sensed immediately a spirit of ...tual understanding. He has studied at the Chicago ...titute of Art for several years. Dr. Gomez is the most ...standing and controversial artist in Colombia; he is ... architect and a very capable mural artist. He spent ...en years in Rome and other European cities studying

...t was while speaking to Saenz at the gallery that he ...d he would like to take us to the home of Dr. Gomez. ...few days later we were visiting Gomez in his home, ...ich is filled with art—from small watercolors to large ...rals, from preliminary sketches to massive sculpture. ... showed us one of his large portfolios of fine water... ...ors; these were studies for murals and included his ...sonal philosophy, prophecies concerned with Colom... ...'s future, and finely executed pictures of his family. ... his symbolic work he attempts to dip down into the very bosom of earth to bring forth a new symbol for his time. In one of his preliminary sketches of a mural to be placed in the University of Medellin's School of Mines, a building he designed, he depicts a pattern of small men working deep in the earth. The mural is symbolic of the coming industries that will tap the natural resources and help to transform the old culture into a new Colombia. Gomez does not feel that this will necessarily lead to a better Colombia. Objections to his work have been raised and some of his controversial murals in the mayor's office were covered by curtains when a Conservative mayor was elected. Morck and I were given permission to have these paintings unveiled so that we might view them. We felt that these murals expressed in a very fine way Colombian life in the past, present, and future.

## This the Church Should Do

(Continued from page 52)

Often times young people termed delinquent are basically normal personalities. Sometimes their families have the potentials for helping them. But in the case of many children, delinquency comes out of a more serious maladjustment. Family and community circumstances may be a negative influence.

The Church is to be commended for having trained many workers these past years to assist in her charities program. There has been much talk of the Church's developing a strong specialized program of service for delinquents. There is need of and importance of demonstrating what the Church has to offer in service to the delinquent.

However, it seems that the Church's strongest contribution to the life of youth is to establish in the Department of Charities a strong practical program, providing information, direction, and care toward the prevention of juvenile delinquency.

This the Church is in position to do. This the Church can implement herself for doing. This seems to be the primary intent of the directive given to the Board of Charities by the Church Council, a specific, helpful service to the Church at large.

It is in such a program that the Church could use her present facilities in our chidren's homes for the fullest service. The Church could turn to the Lutheran

(Continued on page 66)

# Here and There on the Christian Front

Edited by Raymond M. C

## LUTHER FILM BANNED

It has happened. The "Martin Luther" film has been banned. Selected as one of the best films of 1953 it has been banned from showing in the Province of Quebec, Canada. Alexis Gagnon, chairman of the Quebec Board of Censors, told representatives of the Luther film it was being banned in the interests of "social peace." He did not explain which individuals or groups could be expected to disrupt "social peace" in the event of theatrical showings in Quebec, but it should not be difficult to conclude which ones could be counted on.

## CHAPEL IN AIRCRAFT FACTORY

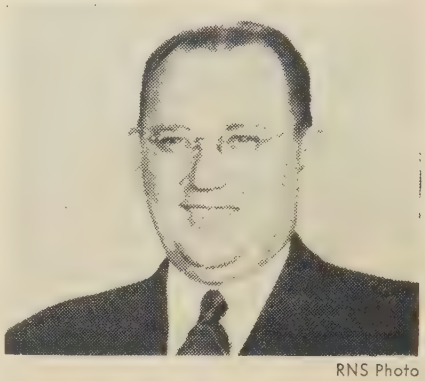
The cornerstone of a chapel has been laid in the Solar Aircraft Company of San Diego, California, one of the busiest industrial plants in the city. Built by employees of the factory on their own time, the site plans and materials were provided by the company. The idea came from the president of the company, Edmund T. Price. At the cornerstone laying he expressed the hope that the chapel would serve as a "refuge of quiet in our busy, noisy lives."

Top company executives joined with employees in working on the structure each Saturday during the past year. It will seat about 100.

## MEXICO CHANGING TEXTBOOKS

A government commission in Mexico has recommended withdrawal from Mexican public schools of several textbooks branded as pro-Communist and anti-religious. The recommendation is received with jubilation among Roman Catholic groups, for it marks a substantial victory on the road back to preferred status. The president of the Commission announced that all textbooks used in Mexican schools during 1954 would have to conform to "historical truths," be "ideologically neutral" and lack any "political tendency." In simpler language, that means the elimination of pro-Communist and anti-Church books. We will await with interest the interpretation of books which are "anti-Church." The Commission's conclusions were brought forth after nearly a year of investigation instigated by Catholic organizations.

## LUTHERAN HOUR SPEAKER



RNS Photo

The Rev. Edwin Pieplow, pastor of Christ Lutheran Church in Detroit, will serve as guest speaker on "The Lutheran Hour" the first ten weeks of 1954. Seven other clergymen of The Lutheran Church—Missouri Synod will also occupy this radio pulpit during 1954. Mr. Pieplow has been a speaker on the seminar program of the Lutheran Laymen's League, and has served as summer guest speaker on "The Lutheran Hour" several times.

## IOWA PLANS STUDY OF RELIGION IN SCHOOLS

The State Board of Education of I has approved the participation of I State Teachers College, at Cedar ids, in a project to study problem dealing with religion in the p schools. The project was adopted 1 by the subcommittee on teacher cation and religion of the Amer Association of Colleges for Tea Training. Subsidized in part b grant from the Danforth Founda of St. Louis, Mo., the study wil carried on in 16 institutions over country.

The research project, which is pected to take from three to five y is aimed at discovering and develo "ways and means to teach the reci cal relation between religion and o elements in human culture." The would be to have the prospective te er, "whether he teaches literature, tory, the arts, science, or other subj prepared to understand, apprec and convey to his students the nificance of religion in human affa

President James W. Maucker ISTC, a member of the eight-man c mittee that will direct the study,

## LWR CLOTHING FROM NEW YORK

NLC Photo

New York City's first all-Lutheran, all-borough clothing drive for Lutheran World Re netted 39 tons of contributions. In the photo clothing is piled high at Norwegian Hosp in Brooklyn, one of the receiving depots. G. Olaf Berge, head of maintenance at hospital, is making room for the clothing.

t dissatisfaction with the way re-
on has been handled in public
ools in the past stemmed mostly
n the way that it was ignored.

## HAT ABOUT COLOMBIA?

. Stewart W. Herman, who repre-
ts the National Lutheran Council
l the Lutheran World Federation
the Lutheran churches and Luther-
immigrants in Latin America, re-
tly returned from a four-week trip
Colombia, Venezuela, and Mexico.
porting in New York, he told of
spects that Protestant work, espe-
ly in Colombia, is becoming easier.
here is good hope that under the
v regime in Colombia an era of
gress and liberal policy in all mat-
s is being initiated," he said. While
. Herman's conclusion might be jus-
ed on the basis of limited exposure
he position of Protestants in Colom-
, it stands in strange contrast with
orts from Protestant missionaries to
native citizens of that country.
ese missionaries have sent word of
circular issued by the new govern-
nt in September which said, in part:
he ministry of foreign affairs has
ways considered the presence of pas-
s or missionaries who are not Catho-
inadmissible in the mission terri-
ies of this country." *The Christian*
*ntury,* in its review of the Church
the news of 1953, says: "In Colom-
, despite a palace revolution which
purportedly established a liberal government, persecution of Protestants continued."

## THREATS TO PROTESTANT CHURCHES

Three serious threats must be faced by American Protestant Churches, in the opinion of Dr. Eugene C. Blake, stated clerk of the Presbyterian Church in the U. S. A. They are: (1) The forces of "anti-reason" now active in America; (2) The idea that Churches are merely part of a modern society that acts as if God did not exist; (3) Attacks by small "hate" groups, backed by wealth, whose "lies and calumnies are picked up and used by government agencies and others."

Speaking at the annual assembly of the National Council of Churches' Division of Home Missions, he said that two forces stand to benefit by the weakening of the Protestant Churches. One is totalitarianism, both Communist and Fascist, which hates the Church for its faith that God and not man is supreme. The other is "anti-Protestant religious forces which believe they alone have full truth."

Dr. Blake told the delegates that the answer to political and religious totalitarianism was "vital churches which respond to human need, material and spiritual," that the basic mission task is to "plant vital, free churches all over this land."

## AMISH FATHERS ENTER PRISON

RNS Photo

ld Order Amish fathers from Upper Leacock Township are shown entering the county ison at Lancaster, Pa., to serve a three-day sentence because of their refusal to comply th school truancy laws. The Amish members refuse, on religious grounds, to send their ildren to school after they reach the age of 14. They contend that in high schools the ildren are "exposed to worldly ways" which their religious beliefs oppose. The fathers d refused to pay a fine on the ground that this would constitute an admission of rongdoing.

## RUSSIAN ARCHBISHOP DENIED U. S. ENTRY

Archbishop Germogen of Krasnodar and Kuban has been denied entry into the U. S. as an emissary of the Russian Orthodox Church on the grounds it is inadvisable from a "policy viewpoint." A spokesman for the State Department said that official sponsorship of the archbishop's visit by the Soviet government was the stumbling block to his admission, that a reapplication for a visa under different conditions might bring reconsideration.

U. S. officials regard the Russian Church as a "captive Church," and fear that the only mission the archbishop would be allowed is one having to do with political objectives of the USSR rather than the spiritual objective of advancing Christianity.

Refusal of the visa was said to mean no personal reflection on the archbishop's character, his status as a churchman, or on the loyalty of members of the Patriarchal Russian Orthodox Church in America.

## WORTHY OF NOTE . . .

Seventeen carloads of corn for overseas relief were contributed by Illinois farmers in the first All-Lutheran Food Appeal held in that state. . . . The Roman Catholic Church membership in England and Wales increased 60,100 during the past year, to bring the total to nearly three million. . . . Public high school students are studying the Bible weekly in more than a hundred Dallas County churches—and getting school credit toward their diplomas. Two Bible classes, one in Old Testament and the other in New Testament, have grown every year since they were started in 1926 with forty students. . . . The Baptist Ministers' Conference of Norfolk and vicinity threw its support behind the Dry Cleaners and Laundry Workers' Union in its strike for higher wages and better working conditions. The ministers said that the workers deserved "adjustment and improvement" according to their demands. They urged churches, civic groups, and labor leaders to "assist these workers by giving them our financial and moral support."

## This the Church Should Do

(Continued from page 63)

Welfare Societies for their helpful case work service, and the congregations could be awakened to their normal responsibility in the family life. The Church could then:

(1) Fulfill primary spiritual responsibilities.

(2) Use more meaningfully for the Church her present children's home facilities.

(3) Produce, organize, and make available a program of service for all congregations on the local level in coming to grips with the problem of delinquency.

(4) Educate through the congregation in more concern for the individual in struggle, whether succeeding or failing in the struggle for life—the life in Christ.

It is a challenge to the Church to become more active in meeting and reaching the individual where the individual is to be found. The concern must become more flexible in its reach for more people.

All must be directed toward that God-given purpose —Salvation. *Every child must be our concern.*

## Editorials

(Continued from page 59)

gated." Therefore "the church body uses its delegated authority to fulfill the responsibilities of its member congregations. . . ." In other words, the church body possesses no inherent authority; the authority it has comes from the congregations which make it up and can be exercised only on their behalf and in accordance with their desires expressed through the legislative action of the conventions.

(3) *Jurisdiction.* The areas in which the church body can exercise its delegated authority are carefully outlined. In brief they are: "to exercise general supervision over its affairs"; "to determine policy and procedure in the field of inter-church relationships"; to carry on the mission program established by the church body; and to exercise supervision over its finances. It is, of course, within the power of the congregations to change the areas of jurisdiction by convention action.

# Correspondence

### NOTHING MUST HINDER UNION

►Those of us who were born in some European Lutheran country no doubt will vote 100% for amalgamation of as many Lutheran bodies in America as feel inclined and ready for union. In the Scandinavian countries we did not know more than one Lutheran Church. We hardly re that anything else was possible.

We found out when we came to this country, ho that it was very much possible—a multiplicity of s scattered all over the country. Worse, we felt it was, in one small town there could be two or three or more Lutheran bodies. It was no exception that these within three or four blocks of one another, and in s places, right across the street from one another. Still than this was that good families were divided anc up between different synods. And that is going rig today. In our next town, for instance, is an Am Lutheran church. The pastor is of that synod, wh is married to an ELC woman. A pastor in our own body has three or four daughters who are marri either Lutheran Free Church ministers or theologica dents in that synod. Space forbids me to continue such concrete examples, of which there are many dreds. And while this sort of a thing has gone on, nu less evils have developed as a consequence. Let me m only three such, to be brief.

It has antagonized many of our Lutheran people a their own Church so that they either are unaffiliated any church whatsoever or else they have left all ch out of their spheres of interest. Another evil is that others are ridiculing us for these "differences" "grudges" and "pet theories" we have, knowing the and should be ironed out satisfactorily; and so do m us. The third evil that has been permitted to exist i large areas have been neglected by the Lutheran C while stupid duplications and overlappings have bee are wasting our vitalities, energies, talents, time, and thing else entrusted to us. In this we have been stewards. Now we hope that nothing in the world sh permitted to hinder us from unifying with our bret However, we must bury our axes and get the pr hooks in readiness. It should not be necessary, eith wait until all desirable candidates for union are goo ready to clinch the matter. We should let them kno we want them to be along, as we have told them times already, and that we will unite now whether are ready now or not.

(The Rev.) Johannes Hoiej
Orland, Calif.

### WHAT DOES IT ALL MEAN?

►Why should so many of our pastors, and in some insta leaders in our Church, use Christmas cards with a around Mary? The halo belongs only to Christ. The denotes deity. It seems strange that the Christmas c boxes we bought from Augsburg this year had a halo ar Mary, but none around the Christ Child. Are we fallin Roman propaganda in making 1954 a Marian year? we so naive as to think that all this together with purely Roman symbols do not subconsciously influence people?

(The Rev. ) Harald Farset
Washburn, Wis.

*The Correspondence page is intended to be an open fo for the use of our readers. The views expressed on this are those of the writers, with which the editor may or not agree. Brief letters on pertinent subjects are invite goes without saying that nothing contrary to the teac of the church will be accepted.*

# Within the E.L.C.

## SONS

**he Rev. E. Silas Torvend,** Cathla- Wash., will move March 1 to his parish, Burlington, Wash.

**he Rev. G. R. Estrem,** Milwaukee, , will serve during January and uary as supply pastor of the Souris sh in North Dakota, while the Ray Melheim is absent on leave.

**he Rev. Erwin L. Holm,** Max, N. ., will early in March move to his parish, Roslyn, S. Dak.

**orrection.** Not the Rev. Orlando oldstad, Jr., navy chaplain, but his her, **the Rev. Stephen Ingvoldstad,** force chaplain since 1951, has ac- ed a call to De Forest, Wis. The neous report was recently given in e columns.

**r. Orville Dahl,** ELC director of ier education, married Dec. 29 at katoon, Sask., Canada, **Miss Jean Gregor,** speech instructor at Pacific neran College, Parkland Wash.

**he Rev. Luther C. Bergeland,** until y an army chaplain, is now pastor he Russell parish in the Southern nesota District.

**Irs. Emelia Estrem Ylvisaker,** wid- of the Rev. S. J. N. Ylvisaker (died 3), passed away Dec. 30, 1953. tuary later.

**he Rev. Svein Tverberg,** North- field, Minn., is temporarily serving the Bethany-Plymouth parish, Mauston, Wis.

**The Rev. David S. Halbakken,** pastor of the Lone Rock-Oslo parish in South Dakota, will by March 1 begin his pastorate in the First Lutheran-Lake Campbell parish, Volga, S. Dak.

**The Rev. C. M. Rasmussen,** Cooperstown, N. Dak., will early in February move to his new parish at Columbia Falls, Montana.

**The Rev. O. L. Bolstad,** Brainerd, Minn., is serving as interim pastor at Noonan, N. Dak.

**Dr. Oscar C. Hanson,** president of the Lutheran Bible Institute, was injured somewhat in an automobile accident which occurred Jan. 2 in Minneapolis. He was hospitalized for a few days, but escaped serious injury.

**Sister Martha Hagen** of the Chicago Lutheran Deaconess Home and Hospital celebrated her 80th birthday Nov. 12, 1953. This was erroneously reported to have been Sister Mette Hagen, former missionary to Madagascar, who is two years younger than Sister Martha.

**The Rev. Oliver L. Jones,** Fairview, Montana, has accepted a call to Baker, Montana, and will move there February 1.

## DISTRICTS

### Northern Minnesota

**Finland, Minn.** In December a new congregation, named Zion, was organized in this place. It is a part of the Beaver Bay-Castle Danger parish.

### South Central

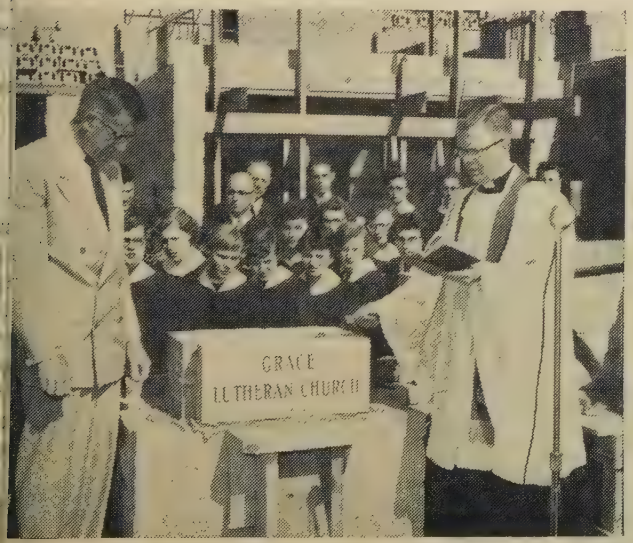
**Fort Dodge, Iowa.** On Dec. 20, 90 new members were received by St. Olaf Church, parish of the Rev. E. S. Ede, making a total of accessions for the year 210. During the past six years 1,289 members have been received into the congregation, about 200 through adult confirmation or baptism. Lately stained glass windows have been installed in the church which now represents a value of $300,000.

**Midland, Texas.** A new congregation, Midland Lutheran Church, was formally organized Jan. 7 in this city. Its pastor is the Rev. Erling H. Peterson.

### South Dakota

**Watertown, S. Dak.** The senior choir of Grace Church, parish of the Rev. Carroll Hinderlie, sang Handel's "Messiah" for the 20th consecutive season Dec. 12-13. For three years this choir

## YOUNG ALBERT LEA CHURCH LAYS CORNERSTONE



Photos by Ken Wangen Studios

pictures illustrating this story show scenes at the cornerstone laying for the church edifice now in building by Grace Church in Albert , Minn. The clergyman to the right in the closer view is the Rev. A. R. Herbert Johnson, pastor of the church. The ceremony took ce Sunday, Oct. 11, after a service at which the sermon was preached by the Rev. Melford S. Knutson, pastor of First Lutheran Church Albert Lea, the mother church of the young Grace congregation. The cost of the new church will total about $250,000, of which ount $35,000 is supplied by a loan underwritten by First Lutheran Church. Grace Church has about 400 contributing units, which e pledged about $1,000 a week for the coming year. The greater proportion of this income will go to the building fund of the gregation.

has sung at the congregation's worship service every Sunday throughout the year. In the spring of 1953 it sang as solo choir at Concordia College and a year earlier at St. Olaf College. Its director is David L. Olson.

California

**Arcata, Calif.** From this California town comes the news that a new ELC church is to be organized there Jan. 17. Temporarily it is being served by Seminarian Roger Veum.

## ANNOUNCEMENTS

**The Choral Union** numbers to be used at the April convention of the Southern Minnesota District YPLL and Choral Union are the following:

O Sacred Head Now Wounded, Augsburg, F. Melius Christiansen.
Behold the Lamb of God, Augsburg 1080, Comfort H. Dale.
Blessed Is He That Cometh, Kjos 2020, Luvaas.
For the Blessings of Our Days, Kjos 815, arr. Krones.
Thy Kingdom Come, O Lord, Augsburg, 209, F. Melius Christiansen.
Holy Lord of All, Harold Flammer 84311, Williams.

**Free to anyone who can use it:** Chancel furniture from the old Immanuel Church. Write Harold Bye, Trustee, Scarville, Iowa.

## HOME MISSION CHURCH HAS FIRST ANNIVERSARY

Pictured above is the first unit of Faith Lutheran Church in Great Falls, Mont., which served its first anniversary in November. The congregation was oganized in June, 1952; it now has 206 members with 149 in the Sunday school. Pastor of the church is the Lowell H. Swantz.

**Christian Day School teachers** for the 1954-55 term are now being interviewed for schools in California and Arizona. Twenty-one schools are now in operation in Southern California and Phoenix, Arizona. Nine schools are of the ALC, nine of the ELC, one from UELC, one from ULCA, and one from Augustana. Pastor A. C. Rueter, 1009 North Market Street, Inglewood 3, California, newly elected chairman of the Administrative Council, is placement officer of the California and Arizona School System. Applicants should contact Pastor Rueter for further information.

## CHANGES OF ADDRESS FOR PASTORS

Luther C. Bergeland, Russell, Minn.
Svein Tverberg, Mauston, Wis. (tem
H. B. Nelson, Kanawha, Ia. (temp.)
Warren C. Weeg, Niles, Ill., (2-1-54)
Phillip R. Luttio, 2210-2 Chome, S
Ota-ku, Tokyo, Japan, (12-17-53).
Ralph W. Hofrenning, Parkijuli Mi
P. C., Menoka, Ry. Stn. Rangiya, D
Kamrup, Assam, India, (11-2-53).
Chap. Richard D. Vangerud, 2007 Mi
Leesville, La., (12-23-53).
Richard V. Nelson, Kabutogoe-2 R
cho, Okazaki City, Aichi Ken, Japan, (1
53).
David S. Halbakken, Volga, S. Dak.,
54).
C. M. Rasmussen, Columbia Falls, M
(2-2-54).
N. Astrup Larsen, 914 Forest Ave., N
field, Minn., (1-15-54).
M. A. Thompson, Concrete, Wash., (
54).
O. L. Bolstad, Noonan, N. Dak., (1
53).

## ADULT CLASS CONFIRMED AT OUR SAVIOUR'S

Pictured above are the members of an adult class which were confirmed at Our Saviour's Church in Minneapolis on Dec. 6, 1953. Alf M. Kraabel is pastor of the congregation.

## BROADCASTS FROM THE EVANGELISM CONFERENCE

Radio station WCAL (770 kc.) will carry news and direct broadcasts of the Evangelism Conference, as follows:

January 11-20, 8:25 a.m.—A Word for Today.

January 22-30, 9:45-10:30 a.m —News, interviews, and addresses.

Recordings will make possible this time extension of the Conference, and selection of its most vital moments.

# Loving Remembrance

## Memorial Wreaths—ELC

I heard a voice from heaven saying, ...e, Blessed are the dead who die in the ... from henceforth: yea, saith the Spirit, ... they may rest from their labors; for their ...s follow with them. Revelation 14:13. ... loving remembrance of dear ones de... ed, the following gifts for the further... ...o of the Kingdom of God have been ...n.

From Oct. 8 to Oct. 19, 1953

...erson, Oscar, New London, Minn., $27.
...ll, Mrs. O. E., Ulen, Minn., $1.
...erson, Gilmer, Cyrus, Minn., $3.
...erson, J. T., Roland, Ia., $50.
...erson, Patricia Fay, Superior, Wis., $10.
..., Mrs. Anna, Superior, Wis., $5.
..., Bernard, Oakland, Minn., $20.
...us, John, Mabel, Minn., $1.
...an, John, Adams, N. Dak., $2.
...de, Mrs. Julia, Renner, S. Dak., $109.50.
...ness, Mrs. Carrie, Bath, S. Dak., $39.
..., Anton J., Glenville, Minn., $10.
..., Mrs. H. R., Mabel, Minn., $10.
..., Henry, Choteau, Montana, $2.
...e, Mrs. Harold, Portland, Oregon, $8.
...ett, Clifford, Ortley, S. Dak., $47.
...son, Nels, Ossian, Ia., $17.50.
..., Martin, Turtle Lake, N. Dak., $3.
...elling, J. E., Rugby, N. Dak., $2.50.
...dland, Mrs. Karine, Rushford, Minn., $4.
...e, Carl, Battle Ground, Wash., $10.
...derson, Joakim, Sioux Rapids, Ia., $2.
...stenson, Ole, Oklee, Minn., $1.
...horn, Julius, Belgrade, Minn., $23.
...erson, Mrs. Helmer, Sioux Rapids, Ia., $2.50.
...stad, C., Hastings, N. Dak., $3.
...kom, Carrie, Williams, Ia., $64.
...son, Gehart, Buxton, N. Dak., $11.
...aldson, Mrs., Vincent, Ia., $3.
...land, Raymond, Newark, Ill., $14.
...land, Roy, Newark, Ill., $7.
...ichsen, Eugene, Eagle Grove, Ia., $14.
..., Lloyd, Madison, S. Dak., $4.
...and, Mrs. Joseph, Mabel, Minn., $9.50.
...berg, Josie, Hendrum, Minn., $10.
...rud, Olai, Plaza, N. Dak., $13.
...ison, Baldwin, Wentworth, S. Dak., $24.
...ison, Mrs. Carl, Portland, Oregon, $8.
...ison, Mrs. D. N., Van Nuys, Calif., $3.
...ison, Leonard, Hastings, N. Dak., $14.
...ison, Mrs. Ole, Ossian, Ia., $34.
...jenson, Lewis, Vienna, S. Dak., $8.
...jenson, Pernella, Rake, Ia., $23.50.
...istrom, Mrs. Edith, Belgrade, Minn., $38.
...n, Mrs. Bernie, Lodi, Wis., $4.
...ine, Andrew, Minneapolis, Minn., $22.
...on, Martin, Ossian, Ia., $5.
...n, Mrs. Mary, White Rock, S. Dak., $5.
...n, Oscar M., Dell Rapids, S. Dak., $1.
...ison, Lou, Sioux Rapids, S. Dak., $2.50.
...e, H. M., Kasson, Minn., $13.
...en, Math, Landa, N. Dak., $5.
...d, Clara, Suttons Bay, Mich., $10.
...Donald, Lillian, Hawley, Minn., $7.
...n, The Rev. P. E., Duluth, Minn., $5.
...s, Orville Gene, Kloten, N. Dak., $15.
...son, Adolph, Eleva, Wis., $1.
...son, Leonard, Renwick, Ia., $80.
...lien, Gottlieb, Canby, Minn., $16.
...n, Bennie, Battle Lake, Minn., $10.
...n, Harold, St. James, Minn., $110.25.
...n, Mrs. Randi, New London, Minn., $126.
...er, Mrs. John, Barron, Wis., $3.
...erson, Albert M., Superior, Wis., $56.
...erson, H. O., Westbrook, Minn., $5.
...erson, Mrs. L. A., Milwaukee, Wis., $7.
...and, Arnold, Huxley, Ia., $11.
...n, Oscar, Sand Creek, Wis., $5.
...ad, Theo, Goodridge, Minn., $10.
...a, Inga, Madison, S. Dak., $9.
...erson, Levor, Mobridge, S. Dak., $1.
...laska, Henry, Superior, Wis., $10.
...irmacher, William, Madison, S. Dak., $3.
...midt, Mrs., Stephen, Minn., $3.
...oenrock, Keith, Garretson, S. Dak., $12.
...wermfus, Mrs. Henry, Ossian, Ia., $34.25.
...tt, Mrs. Glen, Mabel, Minn., $4.
...rmo, Louie, Strum, Wis., $24.
...rwin, Sam, Oakland, Minn., $21.50.
...ons, Leroy, Sioux Falls, S. Dak., $17.
...to, Mrs. Bottolf, Bottineau, N. Dak., $43.
...e, Edward, Superior, Wis., $36.
...ngeland, Leonard A., Dell Rapids, S. Dak., $1.


# BIBLE STORY BOOKS FOR CHILDREN

by MARIAN SCHOOLLAND

## MARIAN'S BIG BOOK OF BIBLE STORIES

226 stories that will make the Bible come alive for ages 3 to 8. Cover both the New and Old Testament. The stories are short, simple and direct and will be easily understood by the children of this age group. Colored pictures add to the enjoyment. Printed in large type for the youngest readers. **$3.50**

Code 31-4134

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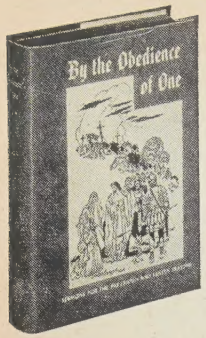
Code 31-4135

**AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.**


**Sunde, The Rev. J. S.**, Christine, N. Dak., $60.
**Taraldson, Theodore O.**, Harmony, Minn., $3.
**Thoe, Carl O.**, Fordville, N. Dak., $50.
**Thorpe, S. B.**, Atwater, Minn., $5.
**Thue, Mrs. Lena**, Franklin, Minn., $5.
**Townswick, Sarah**, Madison, S. Dak., $36.
**Twito, Mrs. J. E.**, Lake Mills, Ia., $55.
**Voelz, Mrs. Leo**, Janesville, Wis., $10.
**Von Ruden, Anton**, Epping, N. Dak., $2.
**Waistad, Nat**, Milton, N. Dak., $6.
**Westerlund, Carl**, Haugen, Wis., $5.
**Williams, Martha**, Newark, Ill., $5.

From October 19 to October 26, 1953

**Anderson, Mrs. Andrea**, Berlin, N. H., $10.
**Anderson, J. H.**, Thompson, Iowa, $34.
**Arneson, Tom**, Prince Albert, Sask., $2.
**Askelson, Knute**, Spring Grove, Minn., $2.
**Bakken, Gena**, Glenville, Minn., $8.50.
**Bergman, Emil**, Bottineau, N. Dak., $4.
**Berger, Hans**, Renville, Minn., $57.
**Bergrud, Julius**, Spring Grove, Minn., $5.
**Berner, Gus**, Jackson, Minn., $5.
**Borgen, Ellef**, Rugby, N. Dak., $3.
**Brattegjerde, Guri**, Kenyon, Minn., $28.
**Bredemeyer, Henry**, Hartington, Nebr., $2.
**Brubakken, Ole**, Iola, Wis., $2.
**Christian, Mrs. Randall**, Yorkville, Ill., $5.
**Clauson, Mrs. Nils J.**, Dalton, Minn., $25.
**Davidson, Dick**, Bristol, S. Dak., $32.
**Dvergsnes, Inga**, Chicago, Ill., $5.
**Dunbar, Sharon Roe**, Whitewater, Mont., $10.
**Dvergsten, Baby**, Spring Grove, Minn., $9.
**Edlin, Charles**, Jackson, Minn., $5.
**Ellingboe, Edward**, Brooten, Minn., $33.
**Ellingson, Erick**, Ellendale, Minn., $36.
**Elstad, Mrs. Anna**, Franklin, Minn., $70.
**Erickson, G. E.**, Perley, Minn., $2.
**Flewelling, J. E.**, Rugby, N. Dak., $8.
**Grindland, Mrs. Karine**, Rushford, Minn., $62.
**Grorud, Helmer**, Mondovi, Wis., $33.25.
**Gust, E.**, Sheldon, N. Dak., $3.
**Haga, Helmer**, Decorah, Iowa, $13.
**Hagen, W. A.**, Mondovi, Wis., $14.
**Halvorson, Leonard**, Spring Grove, Minn., $4.
**Hamilton, Robert**, Rolla, N. Dak., $3.
**Hanson, Agnes**, Nelson, Wis., $50.
**Hanson, Gunnar**, Volin, S. Dak., $15.
**Henrickson, Marinus**, Freeman, S. Dak., $33.
**Hendrickson, Otto**, Crosby, N. Dak., $8.
**Helgerson, Nick**, Mission Hill, S. Dak., $12.
**Hertsgard, Margit**, Kindred, N. Dak., $10.
**Homstol, Mrs. Nels**, Preeceville, Sask., $4.
**Houkom, Mrs. Carrie**, Williams, Iowa, $2.
**Holznagel, Wm.**, Walnut Grove, Minn., $2.
**Howe, Ole**, Walnut Grove, Minn., $2.
**Hustad, Mrs. Ed**, Jackson, Minn., $5.
**Ingbritson, Ole**, Windom, Minn., $37.
**Jacobson, John**, Sedan, Minn., $80.
**Johanson, Janette**, Butte, N. Dak., $3.
**Johnson, Mrs. Axel**, Berlin, N. H., $10.
**Keune, Ben**, Spring Grove, Minn., $9.
**Kieland, Albert**, Spring Grove, Minn., $10.
**Knutson, Marcia Kay, Skarsten, Mark Rasmus**, Benson, Minn., $15.10.
**Kolden, Paul**, Roseglen, N. Dak., $5.
**Kuhlman, George**, Wagner, S. Dak., $10.
**Larson, Mrs. Wm. A. N.**, Menomonie, Wis., $5.
**Larson, Otto**, Spring Grove, Minn., $5.
**Lempke, Mrs. C. G.**, Spring Grove, Minn., $25.
**Letze, John**, Summit, S. Dak., $4.
**Lien, Mrs. Hanna**, Litchfield, Minn., $5.
**Lyslo, Mrs.**, Benson, Minn., $120.
**Malde, S. J.**, Mt. Vernon, S. Dak., $60.
**Mauer, David**, Walnut Grove, Minn., $3.
**Mengshol, Geo.**, Hartington, Nebr., $4.
**Michelson, Mark and Priscilla**, Meiganga, Africa, $102.
**Moen, The Rev. P. E.**, Duluth, Minn., $10.
**Moe, Arnold**, Halstad, Minn., $1.
**Nellermoe, Dale**, Sacred Heart, Minn., $40.
**Nelson, Ernest**, Roseglen, N. Dak., $5.
**Nelson, Mrs. John**, Milnor, N. Dak., $5.
**Nelson, Mrs. Theo.**, Hartington, Nebr., $4.
**Ness, Harold**, Wahpeton, N. Dak., $1.
**Newsom, Mrs. Sarah**, Hartington, Nebr., $12.
**Newton, Mrs. John**, Hartington, Nebr., $4.
**Norden, Harold**, Foremost, Alta., Canada. $11.




**By Pastors and Leaders of the E. L. C.**

BY THE OBEDIENCE OF ONE

Preparation for Easter can be made by reading these sermons based on Gospel texts for the pre-Easter and Easter seasons.

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From October 26 through October 30, 1953

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Oppem, Mrs. Julia, Dawson, Minn., $21.
Ordahl, Mrs. Kathyrn, Grafton, N. Dak., $5.
Orfield, Mathias, Minneapolis, Minn., $10.
Ostberg, A. H., Aurora, Ill., $30.
Paulson, Andrew, Pierpont, S. Dak., $48.
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Ronshaugen, Otto, Roslyn, S. Dak., $12.
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Westgard, Mary, Plaza, N. Dak., $5.
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From November 2 through November 6, 1953

Abrahamson, Mrs. Thos. Aberdeen, S. Dak., $25.
Allenson, Mary, Henning, Minn., $4.
Anderson, Alma, Clermont, Ia., $1.
Anseth, Martin, Lakota, N. Dak., $19.
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Aos, Oswald, Grafton, N. Dak., $5.
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Carlson, Hans, Barron, Wis., $1.
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Christianson, Mrs. Otto, Fertile, Minn., $29.
Dahl, Howard, Sloan, Ia., $14.
Danielson, Burton Jerome, Sunburg, Minn., $35.
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Everson, Ever, Stoughton, Wis., $35.
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Gustavenson, Carl, Newfolden, Minn., $5.
Gustafson, Mrs. Carl, Aberdeen, S. Dak., $26.
Halverson, Mrs. Julia, Longmont, Colo., $39.
Haugen, Mrs. Ingeborg, Esmond, N. Dak., $9.
Hawkinson, Hiram, Oslo, Minn., $6.
Helvig, Mrs., Ruthven, Ia., $24.50.
Holmestad, Christ, Viroqua, Wis., $3.50.
Holte, Emma, Oakland, Minn., $1.
Huwe, Otto, Lemmon, S. Dak., $15.
Kringen, Peter, Woodburn, Ore., $5.
Kushner, Milton, Roland, Ia., $2.
Kvelland, John, Bricelyn, Minn., $3.
Larson, Emil K., Baldwin, Wis., $2.
Lee, Mrs. Betsey, Dawson, Minn., $6.
Ljungren, Erick, Fairdale, N. Dak., $2.
Melby, Mrs. Mary, Woodburn, Ore., $10.
Miller, Mrs. Paul, Lake Preston, S. Dak., $3.
Moen, Vivian Ethel, Woodburn, Ore., $12.
Nabor, Frederick E., Chippewa Falls, Wis.
Nellermoe, Dale, Granite Falls, Minn., $3.
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Nelson, Mrs. Lester, Stewartville, Minn., $
Nelson, Mrs. Pauline, Scarville, Ia., $11.
Nordgaard, Mrs. Nels, Mankato, Minn., $
Olsen, Mrs. Carrie, Tunbridge, N. Dak., $
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Olson, Lt., Clermont, Ia., $7.
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Pennington, LaVerne, New Town, N. Dak.,
Peterson, Jens, Bricelyn, Minn., $6.
Peterson, John, Milnor, N. Dak., $2.50.
Quam, Mrs. S., Clitherall, Minn., $34.50.
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Rosten, Jacob C., Starbuck, Minn., $53.
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Score, Emil, Wheeler, Wis., $131.
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Vidden, Hennas, Fertile, Minn., $3.
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Wennblom, Reuben, Elk Point, S. Dak., $35
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From November 9 through November 13,

Amundson, Julius J., Bricelyn, Minn., $42.
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Anderson, Mrs. Julia, Renner, S. Dak., $12
Anderson, Ludwig, Maddock, N. Dak., $28
Aslakson, Tollef, Starkweather, N. Dak., $4
Berg, Mrs. John, Starbuck, Minn., $23.
Bergerson, Mrs. Lizzie, Lake Preston, S. Dak
Boe, Mrs. Carrie, Langford, S. Dak., $55.
Bornus, Andrew, Dawson, Minn., $5.50.
Burthus, Inger, Minneota, Minn., $15.
Dahlen, Mrs. Orlando, Lawton, N. Dak., $1
Dale, Mrs. Erland, Milan, Minn., $109.
Downie, Thomas, Makoti, N. Dak., $10.
Egan, Mrs. Donald, Garretson, S. Dak., $6.
Embretson, Selma, Zimmerman, Minn., $2.
Espeland, Mrs., Milnor, N. Dak., $2.50.
Furness. Andrew, Hendricks, Minn., $3.
Giere, Mrs. G., Minneapolis, Minn., $15.
Grinde, Sina, Cresco, Ia., $1.
Hagen, K. M., Milan, Minn., $1.
Halvorson, Albert, Ypsilanti, N. Dak., $15.
Hanserud, Clarence, Kensett, Ia., $3.
Hanson, Agnes, Sveen, Knute, Nelson, Wis.
Hanson, Mrs. Ella, Euclid, Minn., $5.
Hanson, Harold, Edmore, N. Dak., $1.
Hanson, Leonard, Elk Point, S. Dak., $30.
Hanson, Martin, Albert Lea., Minn., $6.
Hanson, Thorvald, Westbrook, Minn., $5.
Hatfield, Thea, Osage, Ia., $34.
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Herried, Nellie, Ettrick, Wis., $7.
Herried, Thomas, Ettrick, Wis., $10.
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Huseth, Selmer, Mt. Horeb, Wis., $21.
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Jermstad, Dr. Robert, Superior, Wis., $5.
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Mr. and Mrs. Austin, Sorenson, Thomas,
sett, Ia., $10.
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Johnson, Esau, Newman Grove, Nebr., $1.50
Johnson, Mrs. Herman, Montfort, Wis., $3.
Johnson, John O., Waukon, Ia., $29.
Johnson, Mrs. Julius B., Ettrick, Wis., $15.
Jurgenson, Maud, Blooming Prairie, Minn.,
Klitzke, George, Northwood, Ia., $19.
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Knutson, Thorwald T., Minneapolis, Minn.,
Komhelien, A. O., Cottonwood, Minn., $58.
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**Teigen, Inga**, Montevideo, Minn., $9.
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**Udseth, Mrs. Anna**, Summit, S. Dak., $21.

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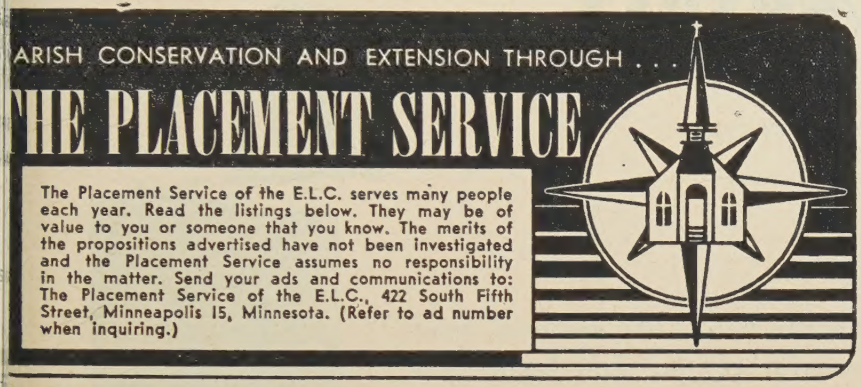
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## FOR SALE

### rms

120-acre dairy farm in northern Wisconsin sale. Modern home with automatic water tem to house and barn. 17 head of cattle d full line of machinery. Excellent corn d alfalfa soil. Mail, milk, and school route. ill sell with or without personal property. ,000 for farm; $14,500 complete. Terms reliable party. 344-1A

For sale—40-acre farm in Clayton County, wa, on gravel roads, REA, school bus route, il route. 2½ miles to Lutheran church. theran community. Fair buildings. reasonle terms. Ideal place to retire. $3,500 cash. 344-2A

87-acre farm for sale in Richland Co., isconsin. Good 7-room house, running wa-. Basement barn, other buildings; on REA. ose to school and church. Gravel road. 344-3A

Six-acre poultry farm for sale in Waushara ., Wisconsin. 3 miles from town and new LC church. Modern hen house, two pens, x24, with running water and feed room between 20x24. Modern 3-room apartment, rage, and machine shed. Write for more rticulars. 344-4A

### omes

For sale in Barron Co., Wisconsin, a mod-n six-room house, all conveniences, and ilt in features. 40 acres of excellent land all en, chicken house and 2-car garage. 10 inute drive to three thriving towns, school d ELC church nearby. Priced to sell. Easy rms. 344-5B

### usinesses

For sale—Dairy business, includes all mod-n pasteurizing and homogenizing equip-ent. Well established business, fully modern ing quarters in lively resort area, Crow ing Co., Minnesota. 344-6C

For sale—Dry cleaning establishment in northern Minnesota town. Good 12-year school system. Close to Lutheran church. 344-7C

Ideal opportunity for general merchandise store in rich farming community, east central North Dakota. 50x80 brick building for sale or rent. Stock reduced to suit buyer. Six-room modern apartment in building. Owner retiring. 344-8C

Business for sale. 60x40 cement block, 3-stall garage with all bench tools, welder, and air compressor, with two gas pumps. On highway no. 10, Yellowstone Co. Montana town. All farm land irrigated, good schools, Lutheran community. 344-9C

## WANTED TO RENT

Young couple with lifetime experience in farming wish to rent farm in northern Minnesota for March 1 possession. 344-10A

## POSITION WANTED

Woman desires position to care for an invalid person and doing general housework. Norwegian descent. 344-11D

Woman desires position doing housework for adults in good sized city. Can start at any time. 344-12D

Young man with B.A. degree is available for social work in a church or in a community with several churches. 344-13E

Lutheran couple, 28-30, three children, desire work on a farm in South Dakota or Iowa. 344-14E

## HELP WANTED

Wanted—a housekeeper for one on modern farm in north central Iowa. No smoking or drinking. Age 35-45. 344-15F

Wanted—Lady to do housework and care for 22-month-old motherless boy. Good farm home in southern Minnesota. Modern conveniences and good working conditions. 344-16F

Want to contact qualified kindergarten teacher for new congregation in Texas oil city. Fine new plant. Promising field. 344-17F

Wanted—Experienced Linotype operator in a weekly newspaper and print shop located in thriving southeastern South Dakota town. Good school and active, growing Lutheran church. 344-18G

Business opportunity: There is an opportunity for a young, ambitious dentist to establish a good practice in a southeastern South Dakota town of about 1,200. Good country area to draw from. Active Lutheran church in town. 344-19G

Wanted—a married couple for year around farm work in southeastern South Dakota. Prefer middle-aged, experienced man. New modern house. Near rural school and Lutheran church. 344-20G

Wanted—Christian married couple to operate a 200-acre general farm on shares in southeastern Minnesota. Modern home. Fine Lutheran community. Would be willing to help ambitious young couple with limited capital. Possession March 1. 344-21G

Wanted—married couple for general farm work. Modern private home and separate farm. Lutheran community, school bus route. Good wages. Must be farm experienced and Lutheran. 344-22G

**Lutheran Directory and Statistical Handbook 1953**

Prepared by the National Lutheran Council

This directory will be of inestimable value to the pastor, who will now be able to direct his members-who-move to a church home in their new vicinity.

**Contents:** Directory of Church Executives, Boards, Associations; Lutheran Congregations in the United States; Lutheran Congregations in Canada; Lutheran Membership; Statistics of Lutheran Bodies in U.S. and Canada (chart); Statistical tables (welfare agencies); The Lutheran World Federation—Staff of National Lutheran Council.

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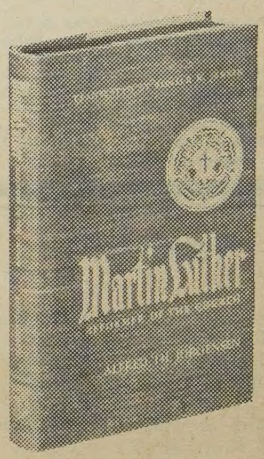
## REFORMER OF THE CHURCH

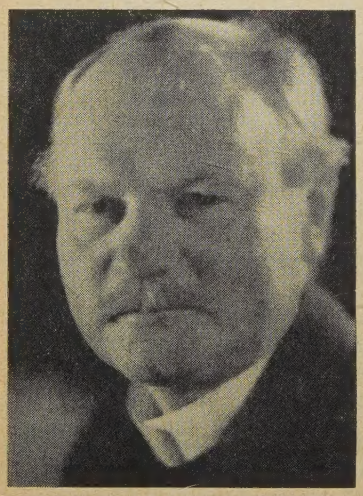
by ALFRED TH. JORGENSEN

translated by R. M. Jensen

ON THE PAGES OF THIS BOOK, THE LIFE OF MARTIN LUTHER ATTAINS A PLAUSIBILITY AND REALITY LONG DESIRED BY LAY READERS.

Dr. Jorgensen's careful reconstruction of the medieval times and his portrayal of the powerful reformer show Luther as a true citizen of the era. He becomes again the dynamic man in a swiftly moving culture of great learning, change and discovery.



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